



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

WILD PARTIES and POT are no longer part of Clive Ingram's life

I awoke with a start and embarked upon the agonizing process of surfacing from the effects of "pot." The old store room was dirty, littered with bottles and the artist's impedimenta with which I had hoped to make my name in the world of art. Some of my companions stirred and groaned; I looked at them in dismay and my muddled brain strove for the reason that had brought me to my present state from the sheltered home into which I was born.

My parents, good kind people, considered it important that I attended Sunday school, a place to which I regularly set off but at which I seldom arrived. I showed the same lack of enthusiasm for day school, with one exception, the art class! My teachers agreed that I might be thick in the head, but not so with my hands.

On leaving school my standard of academic work was laughable, my only consolation, I was good at art! From school I went to art college, to find myself surrounded by people from grammar and public schools. The sensation of inferiority I experienced was a rude awakening. I was so utterly backward that my teacher gave me up as a bad job. But I resolved to make the grade. My efforts paid off. I secured a further two years' study in technical illustration.

One Sunday, with nothing to do, I went to a café used by some college students. The people were easy to know, and I became more and more involved in their discussions and arguments. Obsessed by the atmosphere, I could not keep away, and became apathetic toward my work at college and lost interest in my home. I was at home in the café; these were my people!

Four of us clubbed together

and rented a studio, in actual fact it was a disused store room, and my time became divided between the café and the studio. Soon the word got around about the studio and the number of our friends began to increase. All types came, just to talk and drink coffee. Then a few began to bring "a bottle" and the studio became a venue for many a wild party. It was at this point I came in contact with drugs. Most of us had never seen them before, but our curiosity being aroused, the idea caught on like wildfire and before long we were all taking them in some form or another. Some of my friends became addicted, others, with shattered nerves, became wholly unstable. I started by smoking "pot" and taking pills. Then I took to harder drugs and LSD, the real mind-twister, and I began to miss days and even weeks from college. Helplessly I watched my career go down the drain. I failed my examinations and left college.

Then Tony came into my life. I was sitting in the foyer of the Belgrade Theatre, Coventry, England, waiting for a friend who failed to arrive, when Tony came along distributing religious literature. As I was alone, he stayed and talked with me. The fact that Tony was a Salvationist made no impression upon me. I was alone, he was prepared to talk.

This was the start of a friendship, warm, powerful and intimate, our conversations extending until two or three o'clock in the morning. Tony was the only

true and reliable friend I had, but I was an atheist and would often try and trip him up. I used all manner of reasons to support my theories, but I could not shake his simple faith in the Almighty. I lost interest in my previous way of life and changed

Pam, Clive and their baby daughter



to such an extent that instead of taking drugs I began to help Tony in his self-assigned task of fighting them and striving to help the drug dependant to "get off" them.

Then I was stunned by the news of Tony's tragic death.
(Continued on page 14)

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IN THIS ISSUE

OUR front page story of Clive and Tony is an answer to those Christians who think that the gospel cannot be communicated through what they call social schemes. It has constantly been reiterated that the Army's aim is to reach people at their point of need; and people like Tony are doing this effectively in many spheres—particularly in these days in the field of drink and drug addiction. As we read in last week's instalment of the Milans saga (page 16), in his case it was an un-named woman Salvationist.

These dedicated social workers are people for whom Christ is central; and a new series on this theme by Captain Bruce Robertson may help many Christians to reach their potential in their own area of influence.

Spread throughout pages six to eight are several references to the service of officers as they move from one appointment to another or retire from active service. Can anyone compute the ever-spreading influence of people like Mrs. Williamson (page ten) after half a century working in the Sunday school? So, in traditional terms and methods, or by love in action, the redeeming grace of Christ is preached to a needy world.



The Duke with drug addicts

NEW GENERAL ELECTED



THE GENERAL-ELECT

Swedish officer to assume world leadership of The Salvation Army

ON WEDNESDAY, JULY 23rd, COMMISSIONER ERIK WICKBERG, CHIEF OF THE STAFF OF THE SALVATION ARMY, WAS ELECTED TO SUCCEED GENERAL FREDERICK COUTTS IN SEPTEMBER AS THE ARMY'S NINTH GENERAL.

Born in Sweden, the son of the late Commissioner and Mrs. David Wickberg, he will be the first international leader of the Army without British antecedents. General George Carpenter (1939-1946) was Australian and General Evangeline Booth (1934-1939), daughter of the Army's Founder, had American citizenship.

As was said in 1961, when Commissioner Wickberg was inducted as Chief of the Staff, this appointment is of special significance to that "great part of the Salvation Army that is found outside the British Isles." The speaker was Commissioner Kaare Westergaard, a Dane, who was the only other Commissioner to accept nomination at this year's election. He said then that Commissioner Wickberg's leadership was "going to do a great deal to encourage and foster the spirit of internationalism in a day when there are so many movements away from that spirit."

As with so many other children of the Army's leaders, the new General early learned to accommodate himself to another country and another language. As a young boy he left his homeland to accompany his parents to Germany and received most of his education in that country and in Switzerland. He entered the International Training College, London, from Bern, in 1924 and his first appointment was to Hamilton, Scotland. By that time he was proficient in Swedish, German and English, and gained his facility in French during his term as Chief Secretary for Switzerland, an appointment which came three years after the end of World War II and following a number of appointments in Germany, Sweden and at International Headquarters. In 1953 he began a term as Chief Secretary in his homeland and four years later took command of the Army's work in Germany.

At his installation as Chief of the Staff more than eight years ago, General Wilfred Kitching commented that among the Commissioner's luggage was a concertina. He could have added that the previous Christmas the then Territorial Commander for Germany was on the streets of Berlin playing his instrument to draw the attention of passers-by to the Christmas kettle collection. General Kitching said: "That simple instrument is surely symbolic of the Commission-



MRS.
COMMISSIONER
ERIK WICKBERG

er's unwillingness to let things go that have stood in good stead. With the new position we shall find that the old faith will remain." These prophecies regarding the new General's internationalism and his ability to accommodate to the future while retaining the best traditions have been well proven during his years of high office. His election to supreme leadership is the expression of confidence in him for the remaining years of his active service.

Mrs. Wickberg has endeared herself to Salvationists all over the world through her contact with them during the Chief's campaigns. She hails from Hamburg, Germany, and was Captain Margarete Dietrich at the time of their marriage in 1932. They have four children.

Following the opening of the High Council the procedural routine began with the election of officers to serve as council officials. They were named as follows.

President—Commissioner Hubert R. Scotney, Territorial Commander, Australia-Eastern Territory.

Vice-President—Commissioner Samuel Hepburn, National Commander, U.S.A.

Recorder—Commissioner Herbert Westcott, Principal, International Training College, London.

Assistant Recorder—Commissioner Frederick W. Harvey, Territorial Commander, Australia-Southern Territory.

Chaplain—Commissioner Olive Gatrall, Principal, International College for Officers, London.

Teller—Lieut.-Commissioner Julia Tickner, Leader, Women's Social Services, Great Britain and Ireland.

Assistant Tellers—Commissioner Frank Fairbank, Chancellor of the Exchequer, and Lieut.-Commissioner Hubert Goddard, Trade Secretary, Salvationist Publishing and Supplies, Ltd.

On other pages:

The Commissioners' Conference - - 7
Londoners greet the High Council - 15

Christ is the centre

by Captain Bruce Robertson, Vancouver Temple

A RELIGION which does not transform a man's life and character is of no value. The life to which Christ calls us is far from being a morose, deadpan existence devoid of all pleasure and happiness. The fact that you might see a Christian momentarily lapse is no indication that either he is a hypocrite or that the gospel of Christ is powerless to save.

Christ Himself must be the object of our full trust and obedient faith. Jesus once said that He, and He alone, constituted the way into the favour of God. Such a statement (John 14: 6) from the lips of any other man would have been ludicrous in the extreme and an insult to our intelligence. But in Christ we see divinity united with humanity, perfection clad in the garments of imperfect man—God in human form.

Here, in its purest form, was religion on two feet; ethics which worked. When religious belief gets off the page of the doctrine book into the life of man, it becomes immediately intelligible. By beholding the life of Christ, with all His sublime characteristics, we can begin to grasp what kind of persons we ought to be. In the light of His radiant perfection we can see readily both what we should aspire to become and what we are not—where we fall short. Falling short of the measure of Christ's character is called sin in the Bible. And if we are willing to turn from our sin and forsake our way, then, in the words of Isaiah, "God will have mercy . . . and will abundantly pardon."

The grounds for such an offer is the sacrifice of Christ who suffered in our stead so that we might become justified and for-

given in the sight of God. This is the legal aspect. The practical meaning of our Saviour's suffering is that the pattern of man's conduct can be altered—self-control can replace that imaginary liberty we call self-will, and life can assume regulated and orderly form.

Christ seeks to impose this upon every willing subject. Call it totalitarianism if you wish, but remember that if the one whose word is law is a good person, then even totalitarianism is a good system. The total rule of God in the human life is the only workable way in the realm of the spirit. And, far from imposing an enslaving, restrictive captivity, He brings to our hearts new liberty, to our minds new activity and to our lives new horizons of opportunity.

If God insists that He rule your life with no opposition from you, just remember that He knows, far better than any of us, the paths that your life can best take. The most exquisite and abiding joys which we can experience and the most complex involvements in which you may find yourself are an open book to His all-wise mind. He only desires what is best for you. Follow Him then—try and see. The Scriptures say "What eye has not seen and ear has not heard, and has not entered into the heart of man (all that) God has prepared for those who love Him—who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed" (1 Cor. 2: 9 ANT).

To all in whose heart there is an urge to find peace, to be better and to find abiding happiness, Christ offers a way of life that can even stand the unique stress of a space age. The Rock of Ages still stands unmoved, despite the onslaughts of storms of scepticism and doubt and uncertainty. In a day when nuclear force causes the mind of any thinking man some degree of suspicion as to what the future holds, remember that "The Most High ruleth in the Kingdom of men" (Dan. 4: 17) and that those who live to please Him still find a peace that passes understanding.



Photo: Israel Government Tourist Office

Centuries ago these ruins droned with the voices of scholars, students and worshippers of God. Here the vital life of faith was nurtured and upheld. The voice of Jesus Christ was heard as in this building He talked of His Father. These ruins are of the synagogue at Capernaum (see Luke 4: 31-37), where a devil-possessed man was healed. Christ's power has not changed. No ruins, but hope and love and understanding, still for sinful men.

For Sinners only!

IT was a Salvation Army testimony meeting and things were a bit hard going. The congregation had sung a chorus, the leader had exhorted to testimony and—silence reigned! Not that the Army has anything against silence, mind you, but not in testimony meetings!

The faithful fidgeted in their seats, uneasy with the stillness. At last someone stood and there was a general flutter of relief—the Salvationists had escaped the impact of a moment's silence and were happy.

The speaker was not fluent in English and spoke with a harsh, almost incomprehensible Scandinavian accent. He said, in the loud voice of one unfamiliar to public speaking, "If you not get saved in your

soul, you have miserable trouble after death." Then he sat down!

Several teenagers near the back of the hall started to titter; a couple of adults coughed with nervous expectation; the meeting leader thanked the speaker and started up another chorus. Familiar words were grabbed eagerly and sung with abandon. The unpredictable was soothed and swallowed in the known.

The man with the Scandinavian accent is right, you know! Its your soul, your life and your death. If you don't look after these affairs and (to use a not-so-often-heard phrase) get right with God, it will be your trouble.

Do something! The life you save may be your own.

—JEREMIAH

BIBLE School

Christ's care for the Church

WE have seen how Revelation carries a number of Bible doctrines to a climax—the providence of God, the Second Coming of Christ, the presence of the Lord in His Church. Sidney Cox says “without Revelation, all the great themes of the Bible are dead-end streets.” The solemnity of the message we meet in chapters 2 and 3 befits His last word to His own.

The whole church

John saluted the *seven churches which are in Asia* (1: 4) because Christ commanded him to send the book to them specifically (1: 11). A score of Christian congregations had been established in that area, but these seven were chosen for attention. Sir William Ramsay in *The Letters to the Seven Churches* suggested a geographic reason for this; he thought that each of the cities mentioned, located on the main imperial road, was the centre of a postal district.

It is likely that Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea were selected as representative of all the others. The number seven is used symbolically in Revelation: there are seven Spirits, seven seals, seven churches. John is harking back to the Old Testament, where God marked off time by a seven-day week; the tabernacle had seven pieces of furniture and the priests wore seven articles of clothing. It is obviously the number of completeness, of perfect unity in diversity. The seven stand for the whole.

Anderson Scott, in the old *Expositor's Library*, writes that the

of Ephesus (2: 1), for example, seems to be the elder there who regularly expounded God's word.

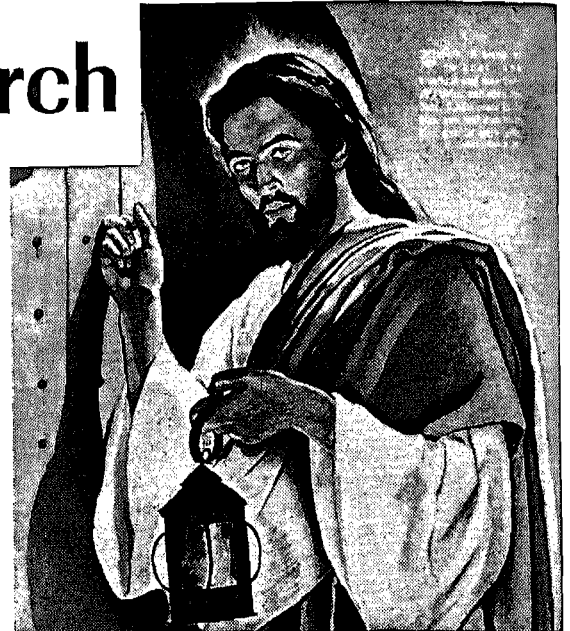
Alexander Whyte says that “by reason of his great age and his spotless character and his outstanding services, he had by this time risen till he was now at the head of what we would call the kirk-session of Ephesus.” Salvationists would perhaps call him the corps officer. Christ still speaks to Vancouver Temple or Windsor Citadel through the officer in charge.

A whole message

The student who reads through the seven letters in succession will discover that they are constructed similarly, with seven steps in each. (1) The command to the angel of the church to write; (2) the phrase *these things saith He that* . . . followed by a description of Christ with some detail from the vision of the Son of Man in chapter 1.

“Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

Rev. 3: 20.



no condition of faithfulness or unfaithfulness in the church anywhere, in any age, which does not find its counterpart here.

Varying conditions

Ephesus is the *loveless* church. She was persistent in service, strong in discipline, but her love was growing cold (see 2: 4).

One answer

Jesus has no illusions about His church. He discerned that it was “merely a handful of scattered communities, small, weak, despised, distracted, liable to be tainted by the world, . . . He saw the uncharity, the compromising with false teachers, the laxity toward immorality and the spirit of worldliness — those grave imperfections so clearly exemplified in the churches as Asia Minor” (M. Kiddle).

And what He saw, He exposed. *What the Spirit saith to the churches* is a repeated phrase (2: 7, 11, 17, 29; 3: 6, 12, 22). Note that it is “churches,” plural. The weakness of each was held up to the view of all the others. Are we humble enough to let Jesus tell us our shortcomings? And are we willing to have them made common knowledge?

But they are still His churches and He loves them. Despite their weakness, He does not despair. A key feature of Revelation is that we never see Christ alone or the church alone. The two are always together, joined in the closest of ties. At the end they are Bride and Bridegroom (19: 9). No matter what our needs, Christ is still the Answer.

Revelation (7)

To each church the Lord emphasizes certain of His characteristics; (3) the phrase *I know* introduces words of praise for the church where they are deserved. Only Laodicea gets no commendation at all. (4) Christ's assessment of the church includes blame as well as praise. *I have*

Smyrna was the *longsuffering* church (see 2: 10). She was materially poor but spiritually rich, facing a period of persecution.

Pergamos was the *lax* church. Set in evil surroundings, she had a measure of steadfastness, but became infested with heresy and married to the world (2: 14 and 15 are suggestive).

Thyatira was the *libertine* church. J. B. Phillips calls her “compromising.” This was the church of good works who unfortunately harboured a false prophetess (2: 20).

Sardis was the *lifeless* church (key verse 3: 1). She had a faithful few, a believing minority, but the majority were dead or dying.

Philadelphia was *loyal* (see 3: 8). Before her was an open door of opportunity. There is no word of blame for this fine church.

Laodicea was the *lukewarm* church (see 3: 15). Cultured, wealthy and successful, she was unaware of her own deep needs and her indifference nauseated Christ.

by Major Edward Read

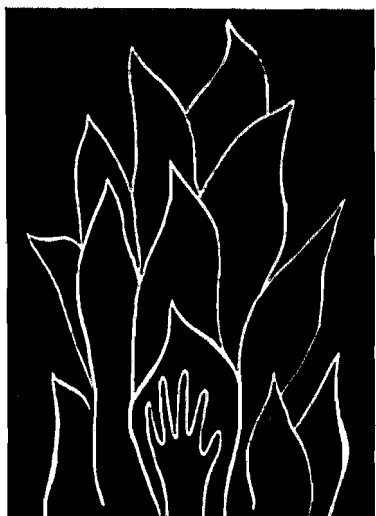
letters to the churches give us “individual portraits of seven Christian communities, and one composite portrait of the whole.” There seems to be no warrant for finding here a chart of seven successive dispensations of church history.

In His right hand Christ holds seven stars which are the *angels of the seven churches* (1: 20). An angel is a messenger, heavenly or earthly. In either case, his duty here is to communicate Christ's message to the church for which he has responsibility. The angel

this against thee he says repeatedly; there is rebuke for backsliding and sin in five of the churches. (5) *remember and repent* are imperatives, calling for continued faithfulness, or repentance and return; (6) a promise to *him that overcometh* and (7) a solemn call for attention to *him that hath an ear*. It will be noted that steps 6 and 7 are reversed in order in the first three letters.

If seven is again intentional and symbolic, John is implying that Christ's message here is a whole message. There is probably

We may hear the witness of others, but the truth will never be ours till we have won it for ourselves. The idea that we can live on spiritual truth taken on authority is the idlest of idle dreams.
* * *
If you wish your neighbours to see what God is like, let them see what He can make you like.
—Charles Kingsley



3-Capacity for God

LET us this week give some thought to another aspect of the work of the Holy Spirit in the individual, namely, His work of making us holy. First, why does He make us holy and what is involved in this work? We know that we read in the Bible *Be ye holy; for I am holy* (1 Peter 1: 16), but is not holiness itself only a means to an end? What then has God in mind when He wants us to be holy? Surely it is that we may have a closer relationship with Him; and for this to be possible "all that hinders shall be thrown aside" (Song No. 108).

The Holy Spirit removes "all that hinders" and gives us a greater capacity for God. This work can never be completed on earth because we have the limitations of humanity (Romans 8 is our basic authority for this statement) but the more we develop this capacity the happier we are going to be in God's service.

Jesus said *Whoever does not receive the kingdom of God like a child shall not enter it* (Mark 10: 15 RSV). The Holy Spirit takes the childlike spirit of every new convert and starts him on the road of growing up into Christian maturity which is holiness (Note the NEB's use of the word *maturity* for *holiness* in Hebrews

6: 2 and elsewhere to describe the full Christian experience).

This He can only do when He has broken down the limitations that we put there. The man who is jealous of everyone who seems to be doing a little better than he is, is not going to have a very large capacity for God. Nor is the woman who delights in unkind gossip.

So the Holy Spirit cleanses the depths of our emotions and desires, and in so doing removes some of the barriers to growth into holiness. He takes away the urge to sin and therefore we have the peace of a quiet conscience. He also reveals to us the will of God and, because our emotions and desires have been satisfied, we want to do God's will; so we find that the Holy Spirit is controlling our lives.

Paul said to the Corinthians: *You have been washed clean, and sanctified . . . through the Spirit of our God* (1 Corinthians 6: 11, Jerusalem Bible). In fact, he wrote something like this to every church (You may, with the help of a concordance, like to list similar messages from other epistles).

Because we are human we all have our faults and failings (see Romans 8 again) and while Christianity does not rid us of them all it does show us how to deal with them. One way God does this is, of course, by giving

us the example of Jesus. The Holy Spirit shows us what Jesus is like (John 16: 14).

Some of the virtues that come to mind here are patience, gentleness, self-control and joy (see a full list in Galatians 5: 22)—the well-integrated personality, in effect. This is what the Holy Spirit wants us to be like and no one has had a greater capacity for God than Jesus.

Awareness grows

As our capacity for God grows so also does our awareness of the people and the world around us. This follows as a matter of course. If we meet someone who helps in the manufacture of a certain product we suddenly become very aware of that product in the stores. So, as the Holy Spirit brings us closer to God, we become more aware of His creation. "Heaven above is softer blue, Earth around is sweeter green; Something lives in every hue, Christless eyes have never seen" (Song No. 497).

In 1 John 4: 7 we read *love comes from God*. In the growth of our capacity for God we thus find something else—a growth in our capacity for love. William Temple said: "All the great theologians have always said that the love wherewith a man loves God or his neighbour is the Holy Ghost. It is not the *work* of the

Holy Ghost only, it is the Holy Ghost." Here, then, we have *something* different. The Holy Spirit is not, in this case, taking something out of our lives nor is He putting something into our lives. He is just being Himself in us. Further on in John's first letter (4: 16) we read *Anyone who lives in love lives in God*; therefore we see that by His work in us the Holy Spirit is not only bringing us nearer to God but is establishing us *in God*.

As our capacity for God increases so, naturally, does our fellowship with Him and our prayer life. This is our subject for next week.

Fire of hope

DURING 1968 the Korean Bible Society distributed 260, 000 free Scriptures. Commenting on this in his annual report the Secretary says "Sometimes we wonder what happens to those free New Testaments we give out.

"A young soldier was lost from his unit during the Korean War and, after wasting the whole day trying to get in touch with his own unit, finally began to realize that he might be captured by the enemy. In preparation he examined his belongings and threw most of them away. But he wanted to keep the New Testament he had received from his chaplain. It was far too big to hide and he knew that the enemy would not allow him to keep it.

"So he tore only the Gospel of Mark apart and pasted it together leaf by leaf with pieces of steamed rice and rolled it like a cigarette and hid it in a seam of his uniform.

"During the long wintry days at internment camp in Northern Korea he would sit with a few other Christian soldiers. Whenever the guard outside walked away, they pulled out this cigarette-shaped Gospel of Mark and read it to each other quickly and put it back as soon as they heard footsteps outside.

"This young soldier was later released through the exchange of prisoners and now is teaching at a college in Seoul. He tells people 'it was this cigarette-shaped Gospel which helped us to keep the fire of hope burning during those difficult days.'

FINDING GOD

A short series for the young in the faith by
Major DAVID BARKER

4 — OUR PREPARATION

FINDING God is the most challenging quest on which we can engage, but to be successful we must be willing to uncover every aspect of life before Him. The prophet Isaiah urges *Seek ye the Lord while He may be found, call ye upon Him while He is near*. He significantly adds *Let the wicked forsake his way, and the unrighteous man his thoughts* (Isaiah 55: 6, 7). We are naturally inclined to avoid facing up to the grim fact of our faults and failings, but, whatever the cost, this preparation must be made if we are ever going to succeed in finding God.

It is noteworthy that the proph-

et refers both to ways and thoughts. Not only are we to deal with the outward actions which other men see; we must also be willing to confess sinful desires and traits which for years we have endeavoured to keep hidden from the sight of men.

This is no easy step for us to take. However, it will help us to do this if we remember that when we have succeeded in our quest to find God we shall be able to sing gladly concerning Him: *Come and rejoice with me, For I have found a Friend Who knows my heart's most secret depths, Yet loves me without end.*

WEEKLY PRAYER SUBJECT

People whose only view of the Christian faith is a distorted one.

PRAYER: Lord of love, save us who profess to follow Christ from all forms of self-righteousness so that we may have no part in misrepresenting the truth made plain in Jesus Christ our Lord.

seen and heard

Comments by the
CHIEF SECRETARY

THE ADVISORY BOARD

"WE are partners!" The speaker was the Honourable John Yaremka, Minister of Social and Family Service for the Province of Ontario.

The Minister was the guest speaker at the annual meeting of the London Advisory Board and was commenting on the "range and variety of services which come under the responsibility of the London Salvation Army." He then spoke of the evidence of "vitality in the life of the province that so many private citizens are willing and eager to take part and to give their time, energy and resources in the planning and administration of social services."

Then said he, "We are partners! We depend on you for the knowledge and understanding of local needs, for the initiative and planning of proposals, for dedicated local leadership and for the administration of on-going activities. You depend on us for the review of plans and proposals, for general guidance and the conduct of programmes, and for financial assistance."

"We are partners!" The phrase emphasized that quality of relationship that is so characteristic of all we seek to do, and is also part of the divine concept of all human endeavour, as Paul indicated when writing to the Church at Corinth "we are labourers together with God" (1 Cor. 3: 9). This divine spark lights the fires of human compassion to produce activity that goes far beyond the bounds of normal friendship, to touch the lives of those who, otherwise, would have no part in our life and outlook.

In London were gathered together a group of business and professional people who were so willing to use their skills and abilities in the service of mankind through the medium of The Salvation Army.

As I travel the country and make contact with so many of the advisory board members I realize what a treasury of human resourcefulness is at the disposal of our Movement. People who for so many years have been helping to shape the financial situation to meet the growing needs of community service, have become an integral part of our expanding work.

Just recently in the Commissioner's office the chairman of an Advisory Board spoke with deep feeling of "our Army," and at Windsor I was warmly greeted by another board member.

We count advisory board friends not only in numerical strength but in dedicated service, warm friendliness, full commitment to the furtherance of our task as we work together as partners to the fulfilment of a God-given purpose that reaches out to the extremities of our country and the varying needs of such a diverse community.

Quaffing Delzue

He fought a good fight

THE fighting of Envoy Samuel Brushett began when he enlisted for active service in the First World War. But, after returning home, he was converted, sworn-in as a Salvation Army soldier in 1929 and he began the Christian fight for Christ. Brother Brushett's first love was for the Lord, and for The Salvation Army in which he gave untiring service. He acted for many years as Corps Sergeant-Major of Creston South Corps, and in 1952 he was commissioned as Envoy. At the age of seventy-five years Brother Brushett was promoted to Glory. His Christian witness and active presence will be greatly missed.



fight, I have finished my course, I have kept the faith."

At the memorial service a Sallman painting of the head of Christ was presented to the corps by Malcolm Brushett and family, in memory of the Envoy. Envoy Brushett is survived by one son, a brother and two sisters.

She served well

A LEAGUE of mercy member for many years, Sister Mrs. Beatrice Prescott was promoted to Glory in her eighty-third year. She was in good health until the last six months of her life.



Mrs. Prescott will long be remembered by those to whom she taught the truths of God in her Sunday school class many years ago. Her fellow home league members at North Bay, Ont., will miss her but Mrs. Prescott testified that she was ready to meet the Master she had served so well.

Captain Glenn Patrick conducted the funeral service and Mr. Joseph Snoddon paid tribute to Mrs. Prescott's life during the memorial service.



Two members of the 1969 Salvationist Youth Corps (in dark uniforms) are photographed in Ceylon: (l. to r.) Colonel Burton Pedlar, Linda Goldie of London South Corps, Leona Tackaberry of Scarborough Corps, two national officers (whose names are not available) and Major Ruby Cotter. Colonel Pedlar and Major Cotter are Canadian missionaries.

He was Christ-like

A SOLDIER of West Toronto Corps, Harry Booth Squarebriggs was promoted to Glory recently. His death came as a



shock to his family and to many of his friends, both within and without the corps. This comrade who served as bandsman and Band Secretary for many years was known for his Christ-like qualities. Mr. Squarebriggs was Chairman of the Board of Examiners in Optometry for Ontario, and served as Councillor and Deputy Reeve of the Village of Swansea for over sixteen years.

The Property Secretary (Colonel William Poulton) led the funeral service and said of Mr. Squarebriggs that he was a "practical, practising Christian. His background was a good one,

for he was "a son of the regiment." Harry's parents were Major and Mrs. H. Squarebriggs.

Assisting at the funeral were Major Thomas Bell (a former West Toronto corps officer) and the Reverend Canon T. Barnett, who paid tributes. Captain William A. Kerr, a nephew, sang *From the heart of Jesus flowing*. Mr. Squarebriggs is survived by his wife, Mrs. F. Squarebriggs, a daughter, Jean, and a sister, Mrs. Brigadier Peter Kerr.

Example to the community

"DEVOTED to Christian principles and of exemplary standing in the community" was the tribute paid to Brother William Moulard of Grand Falls, Nfld.

Born in Bonavista, Brother Moulard moved to Grand Falls in 1915 where he was employed in the grocery business, becoming manager of the department.

Brother Moulard used his tal-
(Continued on page 7)

INFORMATION NEEDED

ON the recommendation of the Territorial Headquarters Literature Board, the Commissioner has decided that research work should be commenced for the second volume of the history of The Salvation Army in Canada. The first volume, written by Colonel Arnold Brown, was published in 1952.

Lieut.-Colonel Wm. M. Gibson will prepare the material for the second volume which will take up the story from the end of World War I.

Anyone who has accurate knowledge of highlights or links with this period is invited to send material, photographs and documents to:

Lieut.-Colonel Wm. M. Gibson,
Education Secretary,
471 Jarvis Street,
TORONTO 284, Ontario.

Where requested, this material will be returned to the sender.

With the Commissioners

An account of the Commissioners' Conference, which preceded the High Council at which the Army's ninth General was elected.

THE 1969 COMMISSIONERS' CONFERENCE opened on Friday afternoon, July 11th, and after the Chief of the Staff (Commissioner Erik Wickberg) had prayed for God's guidance, the General immediately presented to the forty-five members a summary of the Army's current position, with special reference to key aspects of both senior and young people's activities.

After noting the steady growth in the number of soldiers, recruits and adherents, and the equally encouraging progress of the home league, the Conference gave considerable time and attention to youth affairs.

Having in mind the vast number of children in each of the five continents who are without any kind of systematic Christian teaching, it was recommended that, as soon as adequate plans could be formulated, a world-wide "Save the Child" campaign should be launched. Every variety of approach would be employed in such a world effort, all to be directed to the end aim of bringing the child to the children's Saviour.

Alongside this enterprise a new endeavour would be made to increase a vital sense of mission in

the hearts and minds of young Salvationists everywhere, so that the latent idealism of youth might find its true outlet in the service of the gospel.

It was noted at this session that the world community strength of The Salvation Army — i.e. the total number of adults and children whose names were to be found on one or other of our rolls — now totalled two and a quarter millions.

Commissioner Herbert Westcott (Principal, International Training College), the Army's representative on the Central Committee of the World Council of Churches, then reported on ecumenical relationships.

This subject was examined for its theological as well as its ecclesiastical implications and, after a full discussion, a recommenda-

tion was made that the Army should continue its membership of the World Council of Churches first begun in 1948. It was widely agreed that we have a duty to maintain our witness both to the convictions which brought the Army into being and also to the biblical principles which govern our structure and our worship.

The whole of Saturday morning—and later of Tuesday evening—was spent in consideration of Christian moral standards and, after an introductory study presented by Commissioner Hubert Scotney (Territorial Commander, Australia Eastern), members of the Conference gave more time to this than to any other matter laid before them.

Rejecting the false antitheses between people and principles, and between love and law, the Conference agreed that the standards of daily living expressed by the teaching of Christ and embodied in His personal example were obligatory on all believers.

The wide gulf between Christian ideals and non-Christian practices was acknowledged, but it was emphasized that this only laid the more urgent necessity upon every Salvationist to seek the all-sufficient grace of God which alone would enable him to follow the rule of Christ.

What of those who did not reach this ideal? Here the Conference agreed that there were degrees of failure so that no single discipline could be applied to one and all. But though backsliding could never be ignored, no effort should be spared to restore anyone overtaken in a fault, and the corporate responsibility of all Salvationists to care for the spiritual welfare of their fellow comrades was stressed.

Concern for standards

Such was the concern of the Conference that Christian standards should be upheld in love that the discussion was not concluded even when the Conference had formally to close, but consideration of the whole matter is to continue.

On the Sunday evening a fellowship meeting was led by the General when testimony was given by Commissioner Gilbert Abadie (Territorial Commander, France and Algeria), Mrs. Commissioner Gosta Blomberg (Sweden) and Colonel Don Smith (Territorial Commander, Pakistan). On the Monday morning the General presented to Commissioner Samuel Hepburn (National Commander, U.S.A.) a long service badge marking fifty years as a Salvation Army officer, completed that day. The National Commander was given a standing ovation by the Conference, and responded by returning thanks to God for His guidance and grace.

After reviewing the place, authority and powers of a General as the International Leader of the world Salvation Army, the Conference then listened to a paper prepared by Commissioner Edward Carey (Territorial Commander, U.S.A. Eastern) on "The Salvationists' Layman's Council." A wide ranging discussion ensued, and the unanimous judg-

(Continued on page 15)

Home league camp for Western Ontario Division

UNDER the leadership of the Divisional Director of Women's Organizations (Mrs. Lieut.-Colonel Douglas Sharp), representatives from home leagues in the Western Ontario Division met at Glenhuron for their camp.

"Partnership in Prayer" was the camp theme and Lieut.-Colonel Mina Russell (R) of New York was guest speaker. In her opening remarks the Colonel commented that in a study of prayer we are "students in a school from which we never graduate."

Major Margaret Lawrenson arranged for many vocal items from among the campers and the

Woodstock and London East Home Leagues were responsible for a fun night, when a very unusual fashion show was presented.

Mrs. Senior-Major James Mills (R), whose son (Captain Lloyd Hetherington) and daughter (Captain Joyce Hetherington) are missionary officers serving at Chikankata Institute, Zambia, gave an up-to-date picture of the work. Mrs. Mills, who recently visited her family, showed many coloured slides of the Army's activities in their area.

Mrs. W. D. Hallman of the Canadian Association of Consumers gave information on the trends of today's buying and the cost of living. Craft instructors during the camp were Mrs. Brigadier Donald Ford (R), Home League Secretary Mrs. Ruth Thomas of Sarnia, Mrs. Captain James Thompson, Mrs. Mary Wakeman of Windsor Citadel and Mrs. J. Newman of Essex.

One hundred dollars was raised for the missionary work from a sale of work and baked goods donated by the home league members of the division.

During the final meeting, Mrs. Lieut.-Colonel Sharp led a service of dedication as each camper held a lighted candle.

—Mrs. Captain Stanley Burditt

Example to the community

(Continued from page 6)

ents as a cornet player in the Grand Falls Corps Band where he served as Deputy Bandmaster for some time. Through the years, he also held the position of Songster Leader and at the funeral service, a number of those who had sung under his leadership contributed a vocal item.

Captain Alexander MacBain conducted the funeral service in the Army hall.

Brother Mouland is survived by his wife, one daughter, Minnie of Toronto, and four sons, Wilfred and Raymond of Grand Falls, Gordon of Saint John, N.B., and Ralph at Arnprior, Ont., grandchildren and great-grandchildren.



Participants in the annual meeting of the Lakehead Citizens' Advisory Board of The Salvation Army were (l. to r.): Captain Donald Goodridge, Mrs. Basil Smith, Mrs. Lieut.-Colonel Meakings, Advisory Board chairman Mr. Basil Smith, Mr. Art Widnall (who received a life membership certificate), Mrs. Ethel Marston (who accepted a life membership certificate for her father, Mr. Levi Gleeson), Mrs. Captain Goodridge, The Chief Secretary (Colonel Geoffrey Dalziel) and Lieut.-Colonel J. B. Meakings.

Jack Jerrett memorial at West Toronto

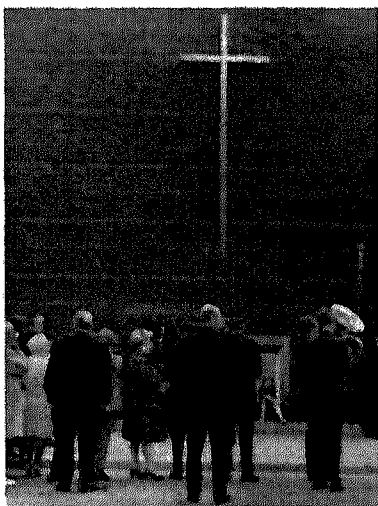


Photo shows part of the crowd which gathered at the West Toronto Corps for the dedication of the Jack Jerrett memorial.

A LARGE illuminated cross placed at the front of the West Toronto Corps (Major and Mrs. Ivan McNeilly) building, was recently dedicated as a memorial to the life of Jack Jerrett. At the time of Mr. Jerrett's tragic death a memorial fund was set up by Mrs. Frances Jerrett and from the various contributions the memorial has been placed. As a Christian businessman and active Salvationist Jack Jerrett was revered and a cross seemed a fitting tribute to his life.

The outdoor service of dedication commenced with the song *Beneath the cross of Jesus*. Corps Sergeant-Major E. Darraugh read from the Scriptures and the former corps officer, Major Thomas Bell, gave a testimonial. The Property Secretary (Colonel William Poulton) offered the dedicatory prayer. —V.M.

Welcome to Southern Ontario

OFFICERS and soldiers of Southern Ontario Division met in the Burlington hall recently for the welcome and installation of the new divisional leaders, Lieut.-Colonel and Mrs. Wilfred Ratcliffe.

The Staff Secretary (Colonel Frank Moulton) who led the meeting, introduced Lieut.-Colonel Ratcliffe. The new Divisional Commander, in response, called on Salvationists to realize the importance of love and concern for members of "the household of faith." Greetings on behalf of the officers and soldiers were brought by Mrs. Captain Ray Nelson and Corps Treasurer Holmes respectively.

Mrs. Colonel Frank Moulton introduced Mrs. Ratcliffe and spoke of her responsibilities as Director of Women's Organizations in the division. Mrs. Ratcliffe urged Salvationists to look to the positives of Salvation Army work. Galt Songsters and Hamilton Temple Band provided music.

As the divisional leaders stood under the flag Colonel Moulton called for re-dedication in every life.

Final crusade for Major and Mrs. George Clarke

FOR the past two-and-one-half years, while travelling across Canada, the ministry of the Clarke Team (Major and Mrs. George Clarke and Jane) has been the means of touching approximately a hundred thousand lives with more than three thousand seeking Christ. Their ministry also took them to Atlanta, Ga., and Old Orchard, Me., in the United States.

The media played an important role in reaching people with the gospel and the Clarke team

Participants in the final Clarke Team crusade, were (l. to r.): Bruce Brydges from Oshawa, Ont., Major George Clarke, Jane Clarke and Norman Ottaway from Oshawa, seen taking part in a television programme.

broadcast on radio and television in every major Canadian city.

Hundreds gathered from the St. John's, Nfld., area for the teams' final crusade. Saturday

evening was youth night with various area rhythm groups participating. Assisting the Clarks were Norman Ottaway and Bruce Brydges (Oshawa) who presented Christian folk music.

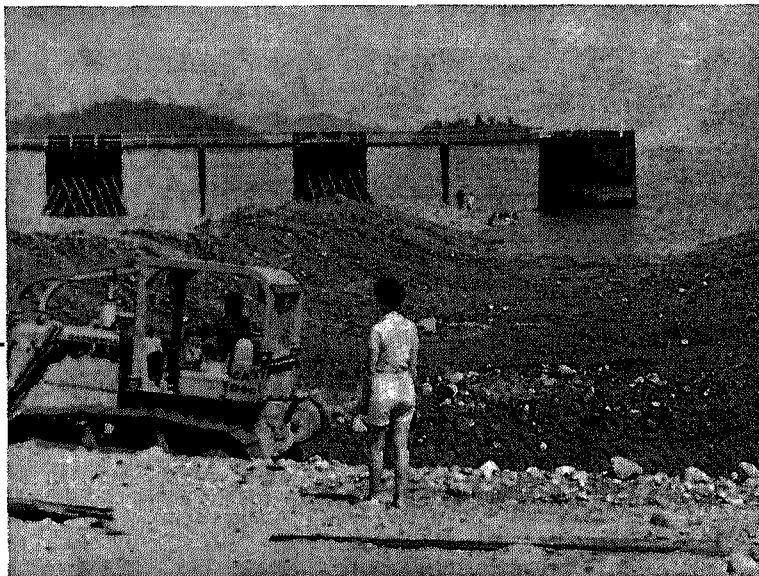
During the four-day crusade, the team visited a boys' home and on Sunday presented a half-hour broadcast on CBC radio.

At the conclusion of their final crusade, many people knelt at the Mercy Seat seeking Christ.



Improvements have been made to British Columbia's Camp Sunrise, which is situated on the Pacific coast. High tides made necessary dredging work to facilitate boat launching. Photos show ABOVE: A party of scouts preparing to launch their canoes and boats. RIGHT: Mrs. Cam Butler watches a bulldozer as it clears part of the channel.

Improvements for British Columbia Camp



Nova Scotia H. L. Camp

BEAUTIFUL Scotian Glen was the site recently of the home league camp in Nova Scotia Division. Camp theme was "Climbing the Heights."

Mrs. Colonel William Ross was the guest speaker.

Mrs. Captain Donald Ritson of divisional headquarters gave leadership to the camp programme which had been organized by Mrs. Brigadier Leonard Knight. Activities included handicrafts, demonstration by a public health nurse, a paper "What's behind that cup of tea?", a missionary film, a fashion show on the headdress of India, a home league meeting demonstrated, and lastly, "Food, Fun and Fellowship —Hawaiian style."

A variety programme was enjoyed, with the New Glasgow Young People's Band and the Baptist Choir participating.

Each delegate sent a personal note to a missionary who had previously received a contribution toward the work.

A new home league shield was presented to the division by Mr. and Mrs. Russell Covey in memory of Mrs. Covey's mother, the late Mrs. Wm. Welch of Moncton.

—Mrs. Rennie Dejeet

Victoria B.C. has new soldier



The Divisional Secretary for British Columbia (Major Calvin Ivany), left, presents a copy of the Articles of War to Virginia Rogers, who was recently sworn-in as a soldier of the Victoria Citadel Corps. Pictured to the left of Virginia is Mrs. Rogers while the Commanding Officer (Major John Wood) is to the right.



Wisdom and concern

Brigadier and Mrs. Baden Hallett enter retirement from St. John's, Nfld.



THE name of Baden Hallett is held in high esteem by his many associates in the correctional and criminological field in and around St. John's, Nfld." states the Director of Correctional Services (Lieut.-Colonel Peter Lindores).

Brigadier Hallett was born at Musgrave Harbour, Nfld., where he spent his childhood and early youth. Leaving home while still in his teens, the Brigadier worked in Corner Brook when the city was still in the days of development. It was during his stay there that he sought and found Christ as his Saviour in a meeting conducted by the late Commandant Carter.

Having received good Salvation Army training when at home, the young convert became active in various avenues of service in the

early days of what was to become Corner Brook Citadel Corps. Within six months, the Brigadier was a candidate for officership, entering the St. John's Training College in 1926.

Commissioned the following year, Brigadier Hallett served five years as an officer-teacher until, in 1932, he married Captain Elizabeth Rowe.

Mrs. Hallett was born at Burin, Nfld., the daughter of active Salvation Army soldiers. After attending teachers' college in St. John's, Mrs. Hallett taught for a time before entering the training college to become a Salvation Army officer. She served as an officer-teacher at Campbellton, Fort-tune, Bonavista and Burin prior to her marriage.

For twelve years Brigadier and Mrs. Hallett served as teachers,

corps officers and district officers. Then followed appointments in such places as Grand Falls, Halifax North, N.S., Fredericton, N.B., as well as commanding St. John's Citadel and, later, St. John's Temple Corps.

It was after serving three years at St. John's Temple, that Brigadier Hallett was appointed to Provincial Headquarters as the Welfare and Police Court officer. Prior to taking up his duties, the Brigadier attended Rutgers University, New Jersey, U.S.A., and completed a summer school course in alcoholic studies.

Great advances

In the seven years that followed he saw great advances in the correctional services, which is now a separate department.

Concerning the Brigadier's work in this field of service, Lieut.-Colonel Lindores comments "On the occasions when we have met in conference on the mainland, Brigadier Hallett's words of wisdom and concern for his fellow man have impressed those present. His good works in the courts and Her Majesty's Penitentiary are legion and many look upon him as a tried, true and trusted friend and servant of God."

Brigadier and Mrs. Hallett have five children — Bandsman Frank at St. John's Temple, Jean (Mrs. Gerald Kirby) and Ida (Mrs. E. Grandy) who are active in Halifax North Corps; Donna (Mrs. A. Harnum) and Heather (Mrs. L. Green) at St. John's.

Northern Ont. welcomes D.C.

THE Staff Secretary (Colonel Frank Moulton) conducted the installation ceremony for Northern Ontario's new divisional leaders, Major and Mrs. Frederick Lewis. Assisting in the meeting were the Divisional Youth Secretary (Captain Peter Roed) and Mrs. Roed, along with other members of the divisional staff.

Colonel Moulton referred to the new divisional leaders as people of God who possessed a love for Christ and for people. Candidate Geraldine Flannigan of Orillia, using a tape recorder, presented the welcome messages of several Northern Ontario young people. Corps Sergeant-Major F. Noble (Haliburton) shared the feelings of support and best wishes of the local officers of the division. Captain David Howell of Barrie spoke on behalf of the officers of the division.

Major and Mrs. Lewis spoke of

Petrolia Corps now directed from Sarnia

MEMBERS of the Petrolia Ministerial Association and Salvation Army divisional leaders met at the Petrolia Corps to wish Captain Wynona Rennick well, as she begins work with the Canadian Red Shield Services in Soest, Germany, and to mark the oversight of the Petrolia Corps by the Sarnia Corps (Captain and Mrs. Philip Williams).

Representing the Petrolia Ministerial Association, the Rev. Robert Hill from the local Presbyterian Church thanked Captain Rennick for her work in the community. The Sarnia and area Ministerial Associations were jointly represented by the Rev. Merle Graham from Bridgen United Church, who welcomed Captain and Mrs. Williams. Captain Williams responded with a moving address.

The service of induction and farewell was led by the Divisional Commander for Western Ontario (Lieut.-Colonel Douglas Sharp). Brigadier Mildred Battrick assisted. Music was provided by the Sarnia Band.—S.M.R.

Farewell and welcome

AT the close of the final meeting at Windsor Citadel with Major and Mrs. Robert Marks as the corps officers, a social gathering was held under the direction of Corps Sergeant-Major Harold Voisey.

Clayton B. Rawling paid tribute to the leadership, salvationism and devotion of the farewell corps officers. The Citadel and Remington Park Home Leagues were represented by Mrs. Fred Harding and Mrs. Joseph Hardcastle, leaders respectively, who thanked Mrs. Marks for her efforts in the work of home league.

Captain and Mrs. Gerald McInnes of the Grace Hospital also paid tribute.

A crowd gathered for the welcome meeting of Major and Mrs. Fred Halliwell to Windsor Citadel. The four city corps united for a salvation meeting held in Dieppe Park at the river's edge, against the backdrop of the massive Detroit skyline. Captain Woodland, of the College Avenue Corps, led the meeting during which Mr. Leake of England brought a message and Mrs. Leake soloed. Many people paused to listen and some joined in the outdoor meeting.—F.W.H.

their reliance on the Lord. Musical contributions were presented by the Barrie Youth Chorus, which sang *He's everything to me*, and *We've got a great big wonderful God*. The Orillia Band presented several items. Prior to the evening meeting, a supper meeting was held in honour of the new divisional leaders.—F.D.

Sixtieth wedding anniversary for Windsor Salvationists



A HAPPY event recently was observed at Windsor Citadel, Ontario, when Band Reservist William O'Connor and Mrs. O'Connor observed their sixtieth wedding anniversary.

In recalling early days Mr. O'Connor relates how he would attend Army meetings only to

disturb as much as possible. He says of that time "I used to hate the Army."

In 1909 he was converted during meetings led by Staff-Sergeant Goodwyn and Ensign Maisie. Here he met his Salvationist wife, the former Edith Wade. After marriage, they moved to Windsor in 1910, and took their places in the musical sections of the corps. Recently, Mr. O'Connor received a fifty-five-year service bar.

Messages were received from the Queen, the Prime Minister of Canada and from other dignitaries, as well as a host of friends.

—F.W.H.



Participants during the installation ceremony for Northern Ontario's new divisional leaders were (standing, l. to r.): Mrs. Captain Peter Roed, Mrs. Colonel Frank Moulton, the Staff Secretary (Colonel Frank Moulton) and the Divisional Youth Secretary (Captain Peter Roed). The new Divisional Commander (Major Frederick Lewis) and Mrs. Lewis are seated at the front.

Say Hallelujah! No. 10

Offences

THE Founder's love for the souls of men was often at anguish peaks. Brooding may make life vengeful or divine. With William Booth the deep considerations of his mind for needy people etched in him more deeply the divine pattern.

But it made him impatient of the lukewarm, the uncertain, the wishy-washy. Said he on one occasion: "Oh these grumbling, dissatisfied, selfish, ambitious souls, who vow one day and break their vows the next without compunction!

"What a curse they are to the Army, what a hindrance they are to the Kingdom! There is needs be that offences come, but woe be to them through whom they come. Woe! Woe! Woe!"

GEORGE KNOWLTON

A Message in her Magic

Calgary Salvationist finds a unique way to spread the gospel

WITHOUT doubt the most popular member of Calgary Magic Circle is Mrs. L. Williamson. It isn't because she happens to be the only woman: it is because the members are particularly intrigued with her brand of gospel magic. She is good at it too. Last May she was chosen as Magician of the Year, sharing the honours with a male member of the club.

She became interested in conjuring through her late husband; who was a Salvation Army bandsman in Calgary; she developed it into gospel magic on account of her use of visual aids at Calgary Hillhurst Corps, where she is the Young People's Sergeant-Major. She used to accompany her husband to the meetings of the Calgary Magic Circle and became his critic when

he performed his tricks. She thus learned a good deal of the theory of conjuring and was able to perform tricks herself. After Mr. Williamson was promoted to Glory in 1954, the Magic Circle invited his widow to continue to attend the meetings.

One day, as one of the members was exhibiting a trick, she suddenly thought: "I could use that with the Parable of the Talents." From then on she kept the children's Bible lessons in mind whenever she attended the Magic Circle sessions and acquired a facility for borrowing the tricks to emphasize the message in Sunday school.

Soon "the boys" as she calls the Magic Circle members, asked her to perform. She knew only her own brand of gospel magic and she found she needed



Young People's Sergeant-Major Mrs. L. Williamson

courage to get up in front of the company and give her message with her magic. The members were of various religious affiliations or none at all, but they proved to be no less interested than the children. "But" warns Mrs. W. "you have to portray yourself. You cannot do this sort of thing unless you really believe these Bible truths."

Forty-six years as Young People's Sergeant-Major has taught her the need to change methods of teaching with each successive generation of children. She tells her co-workers that visual aids are a "must" in these days.

Mrs. Williamson grew up in the Army in Hammersmith (London), England, and had already begun teaching in the Sunday school before she came to Canada as a teen-aged immigrant. There was no Salvation Army corps in High River, Alta., when she arrived there in 1921, but the minister of a local church got to hear that this young woman might be able to help him with his children's work. She made it quite clear, however, that she would work in his church only as a Salvationist, and that the conversion of the children put into her care would always be a priority.

A year later the Army "opened fire" in High River, and Mrs. Williamson turned out in her uniform. The officers sent to begin operations soon had her in line for the position of Young People's Sergeant-Major. They found her reluctant. She would be quite happy to help, she said, but felt she had no talent as the leader. Her refusal gave her qualms of conscience and that night she could not sleep. Eventually she got out of bed and prayed "Lord, if You want me to do this, I will."

Although work with the young people is still her main interest, Mrs. Williamson finds time to engage in league of mercy activities. She is temporarily in charge, until a leader is found. She is also the *War Cry* correspondent and is a member of the songsters and the home league.

Speaking in Tongues

General Frederick Coutts points out the more excellent way

SO far as I know from hearing about the Founder, and also from reading about him, he never spoke in tongues. There is no reference to such an experience in Begbie's two-volume life of the Founder, nor in any of the shorter biographies written by Mrs. General Carpenter, Commissioner Railton, Commissioner J. Evan Smith and others.

There have been Salvationists who have claimed to speak in tongues, particularly in some of the Scandinavian countries. Of this General Bramwell Booth wrote:

We have to be suspicious of any voices or gifts which make men indisposed to bear the Cross or to seek the salvation of others; and, although some of our own people have received what is spoken of as a gift of tongues, we have almost invariably found that one of the consequences has been a disposition to withdraw from hard work for the blessing of others and from fearless testimony to the Saviour . . . While I believe that these things, as I have

witnessed them, are divine in their origin, I do not forget that in some instances they may have been mixed with what is the very reverse.

Anyone who wishes to learn what the New Testament has to say on this matter should read 1 Cor. 12: 13 and 14. A modern translation could be of help in making the meaning plain.

Briefly the apostle's argument is that, while there are many gifts of the Spirit, "tongues" come last on the list (12: 10 and 28) There is, however, a gift which is higher than them all — that of love, without which "tongues" are as sounding brass or tinkling cymbal.

It must also be remembered that tongues are addressed to God, not to man (14: 2), for men cannot understand what is being said in a "tongue" unless an interpreter be present. If there is no interpreter present, the brother with a "tongue" should hold his tongue, giving place to the preacher whose declaration of the truth can build up the congregation in their most holy faith.

In any case, Paul says (14: 19), it is better to speak five words

that can be understood by everyone present than ten thousand which no one can understand at all. For worship must be intelligible (14: 23) and orderly (14: 33) if it is to be edifying. Only that which can be received by my mind can strengthen my heart.

It should never be forgotten that Jesus, to whom the Holy Spirit was given in all fulness, never spoke with a "tongue." His language was the language of love and this, as Paul said in 1 Cor. 13, is undoubtedly "the more excellent way." We can't hope to improve on Jesus and He never failed to make His message clear and plain.

From the relevant passages in 1 Cor. two main principles emerge. The first is that public worship must be unselfish. That is to say, everyone who takes part must not do so to show off his or her special gifts but to help all present to draw nearer God. The second is that worship must make sense. "I am therefore determined" said the apostle "to pray with my spirit and with my mind, and if I sing I will sing with both spirit and mind."



A Doctor writes from Vietnam

SAIGON is no Venice, but it is as low in the water and its great river has many tributaries and creeks. Ocean-going vessels tie up at its quay and inelegant punts ply the creeks with vegetables and even haberdashery, for hovels of corrugated iron are built on stilts along the verges. Its once elegant streets are dotted with sandbag pill-boxes and coils of barbed wire; dust comes over one's shoes where once were sidewalks.

Despite the muzzles of innumerable tommy-guns (are they pointing at me?) and rockets that go bump in the night, there is still a gaiety about this city. The streets, congested with traffic, are gay with hundreds of young women on motor-cycles. Their traditional dress of stovepipe trousers is covered by the *addai*, an ankle-length gown split on both sides to the waist and fashioned in brilliant silks and voiles, except for the school-girls who are always in white. It is quite a sight to see the elegant flick of the tail of the gown across the saddle before sitting, though the more cautious girls fix it in the clip of the luggage carrier!

The American presence is everywhere, but there is one place where it is a Salvation Army one. Major and Mrs. George Collins, of the USA Central Territory, are in charge. If you want a Salvation Army pin-up girl, choose Mrs. Collins. A versatile nurse, she runs innumerable clinics for those who dwell in the refugee camps. Always she is the manager and universal provider; sometimes she is the assistant physician or records clerk and, of course, the nurse.

Here is one such camp. Down a wide main street we pass the elegant modern medical college, but two right-angle turns and we drive through what were once the beautiful wrought-iron gates of a mansion, now paintless and festooned with barbed wire.

The whole of the once beautiful park is crowded with long wooden huts making eight-foot lanes of dust and filth. Down the

centre is a turgid black stream in which chickens and geese scrabble. At the intersections, look out for the duckboards or it will take a week to get the stench off your shoes. At the end of one of the huts, an eight-foot strip running the twenty-foot width is partitioned off as the Salvation Army dispensary.

Mrs. Collins has collected a team of volunteers — American housewives, Vietnamese students who will act as interpreters and Captain Erich Ham (who has a

love these kids" says the white-haired Carolinian.

There are four four-foot-square apertures that serve as windows and each is crammed with heads — adult above child — and the lovely Vietnamese chatter is continuous, rising very obviously when a child's abscess is incised and pus wells out.

When the doctor's work is done, the nurses are still serving prescriptions, so we look around. The partition behind me is only five-feet high (and made of pack-

LIEUT.-COLONEL HARRY WILLIAMS, F.R.C.S. (Edin.), F.I.C.S., shares his experiences in Saigon

separate task at a detention camp) as driver and his wife as records clerk. If doctors are unavailable the women are quite prepared to trust Mrs. Collins, but today Dr. David Daniels, a consultant paediatrician from North Carolina, who has left his lucrative practice for some months to serve in Vietnam, has taken on the under-twelves and left the mothers, grandmothers and small group of men to me.

How much can be communicated without a word! When grandma pulls up the legs of her shiny black trousers, grips her knees and pulls a doleful face we are well on the way to diagnosis. Three feet away Dr. Daniels is surrounded by vitally interested young women as he palpates a baby's tummy. The child laughs and all the women smile too. "I

ing-case wood and cartons). Over the top I can see the two families next door. A rope line carries all the clothes and the floor is covered with sleeping mats on which two children curl up. One woman washes clothes in the doorway, the other is cooking over an oil-stove. No wonder Saigon needs a good fire brigade!

We wander down the first alley. Most huts are hives of industry. Here a whole family is making sandals, stylish modern ones from pre-cut parts; next door children's clothes are being run up on Japanese sewing machines. Grandma, who is a good cook, has a thriving restaurant in the alley itself. Sitting on a low stove she has an improvised counter, covered with spicy dishes, and there are always customers chop-sticking vegetables and fish into their mouths.

But I've forgotten the school!

The school "mami" is Captain Barbara Exline, of the USA Eastern Territory, and she is already getting over the language barrier. The eagerness to learn is intense and no joke needs repeating with these quick-witted, self-reliant gamins.

They sing well, especially the national anthem at the close of the day. Saturday afternoon is a school holiday but it is a dispensary fixture. So I looked into the schoolroom with its home-made desks and stools. Half a dozen boys were playing soldiers and they knew all about it. Some had plastic tommy guns but others were equally powerful with a strip of two-by-one timber. I surrendered midst gales of laughter.

"We are not permitted to teach religion" says the Captain "but there are a lot of good stories in the Bible, and what child can resist a story!"

To fill the need

THE Territorial Commander for the U.S.A. Southern Territory (Commissioner Glenn Ryan) conducted the commissioning of twelve Mexican "Evangelists" cadets. As Salvation Army officers, these young people received appointments to various parts of the Republic of Mexico.

Voicing the feelings of the group, Cadet Abed Nego Perez said "This moment the door opens and we leave to fill the needs our eyes will see in this world to fulfil the plan of God."

Returned missionaries welcomed



The Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel, together with other officers from territorial headquarters, were at Toronto's Union Station to greet returning Canadian missionary officers. They were Brigadier and Mrs. Charles Stewart from Tanzania, East Africa, Major and Mrs. Raymond Homewood and their family from Nellore, India, and Major Eva Cosby from Hong Kong.

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army
Home League Dept.

20 Albert St., Toronto 102, Ontario

home page

Do you need help with your nerves?

This is the second article in a series of six in which DR. CLAIRE WEEKES, M.B., D.Sc., M.R.A.C.P., deals with the subject of nervous illness. Dr. Weekes is the consulting physician to the Rachel Foster Hospital, Sydney, Australia.

A SENSITIZED person is particularly susceptible to fear when he feels hemmed in by people; for instance, in a church or a restaurant. He need only feel trapped to flash first fear instantly. He then immediately adds the second fear by thinking, "I must get out of here, I'll make a fool of myself in front of all these people. Quickly! Quickly!"

With each "Quickly!" he adds more and more second fear, more and more tension, until he is never quite sure how intense his panic can become or what crisis it may bring.

He does not understand that it is the fear he adds himself—the crescendo of second fears—that may finally drive him off his seat to find refuge outside. It is one self-pitying cry, "Oh, my goodness!" after another that builds up into what he calls, "a spell," a crisis.

It is necessary for the nervously ill to understand that the body's capacity to produce the chemical adrenalin is limited, and that therefore the first flash of fear must always pass if he but waits and does not fall into the trap of supplying more adrenalin by adding the second fear.

If he waits as calmly as possible, relaxing to the best of his ability, and is prepared to let the panic do its worst until it passes, there will be no mounting tension, and therefore no increasing panic. There will be additional panic but it will not increase in intensity.

Bombardment by second fear day after day, month after month, for one excuse or another, keeps nerves tensed, always ready to flash fear.

First and second fear

The symptoms that come with stress—pounding heart, churning stomach, weak spells, etc.—can be grouped under what we term the first fear, because they, too, come unbidden just as the flash of panic does. To these symptoms the nervously ill person adds plenty of second fear, so producing more adrenalin and hence a continuation of symptoms.

It is not easy to free oneself of second fear; even when the sufferer is successful it takes time for nerves to calm down and react normally.

The patient must realize this and accept that his sensitized nerves will bring symptoms of panic for some time to come; but he can be assured that if he will resist whipping his body with second fear it will eventually heal its sensitized nerves as surely as it would heal a broken leg. But this takes time.

It is important to accept one's nervous symptoms and let time pass for recovery without adding the stress of bewilderment and fear. Such acceptance works miracles for the person who practises it. It is not easy for the nervously ill to wait patiently while practising acceptance. They have already passed so much time in suffering. Such people need constant encouragement and support. They also need full explanation of how to truly accept.

When I mention (a) *facing* (b) *accepting* and (c) *letting time pass* to some nervously ill people, they immediately say "That sounds too simple for me, doctor! It will take something much more drastic than that to cure me!"

Let us examine the mistake a nervously ill person can make. When she becomes ill, she becomes alarmed by the upsetting sensations her sensitized nerves bring, and she shrinks from them, tries not to think about them; at the same time, she stays anxiously on guard, alert, expecting and fearing the worst. She may rush around feverishly seeking occupation, so that she does not have to be alone with her thoughts, her feelings, especially her fears. She is running away, not facing. At the same time she meets each new obstacle as something she must tensely challenge and overcome before recovery is possible.

However, no sooner does she slay one dragon than another raises its head, because each is born from fear and tension, and whenever she fights, she creates more and more tension, more and more bewilderment, more and more fear. She creates her own dragons.

Not accepting

When obliged to speak with a neighbour, she may dig her nails into her sweating palms while she tries to control her trembling body and to appear normal. Meanwhile, she will watch the time, anxiously wondering how much longer she can hold on to herself. This is fighting, not accepting. The more she fights the more lost she is in the maze of her illness.

She is further bewildered, because she cannot find a cure quickly. Sometimes by evening she may feel almost normal and may go to bed thinking, "Now, that's the end of that! Tomorrow,



"I'll be my old self again!" only to find, on waking, the same old churning stomach, the same sense of foreboding. She cannot understand why she should feel so much better by evening and the next morning feel so ill again.

She is convinced that there must be some short road to recovery that continually eludes her. She is impatient with time and is not prepared to let time pass.

So she runs away and does not face, fights and does not accept, is impatient with time, not willing to let time pass.

Let us see exactly how facing, accepting and letting time pass work together to cure nervous illness. I will begin with the churning in the stomach of which so many nervously ill people complain. This churning is our body's way of expressing sustained anxiety. A nervously ill person first creates this churning by constant anxiety, perhaps over some problem, or simply by worrying about illness. She then keeps the churning going by worrying about it. She is in a cycle of churning-worry-churning-worry.

Also, the same chemical, adrenalin, that creates the churning, acts on the nerves of the heart to make it beat quicker than normally, perhaps to bring the attacks of especially rapid beating we call palpitation. Nervous palpitations and so-called "missed" heartbeats are no more than a temporary interference with the timing of the heartbeat. If a nervously ill person could see how thick, how strong her heart muscle is, she would soon lose all fear of her heart's strange action.

Strange tricks of vision, such as a nervously ill person's difficulty in focusing, her feeling of

(Continued on page 13)

A LA MODE COOLER



Fruit punch frost

Ingredients:

- 1 cup diced fresh strawberries
- 1/4 cup sugar
- 1/2 cup orange juice
- 2 tablespoons lime juice
- 1 tablespoon lemon juice
- 1 pint vanilla ice cream
- 1 pint sparkling water, chilled

Fruit kabobs

Mix strawberries and sugar; add fruit juices. Divide fruit mixture into four tall glasses. Add about one tablespoon ice cream and a little sparkling water; mix. Add scoop of ice cream to each glass; fill with sparkling water and stir. Garnish with fruit kabobs.

Last week Dr. Weekes stated that the three main causes of nervous illness are sensitization, bewilderment and fear. This week she continues in more detail her description of sensitization. These articles are based on Dr. Weekes' book published by Prentice-Hall of Canada, Toronto, Ont., entitled "Hope and help for your nerves" and published by Ryerson Press, Toronto, Ont., under the title of "Self help for your nerves." This book is a best-seller having now reached a sale of 100,000 copies and has been translated into French, German, Dutch and Afrikaans.

MAGAZINE features

Enjoy your trip!

SUMMER means that more and more motorists are taking to the road for enjoyment. Each year, however, thousands of otherwise happy holidays are ruined by highway hazards. When the weather is warm, the safe driver must be prepared to take the driving and car-care precautions needed to play it cool.

What causes the accidents? Surprisingly, statistics on "injury accidents" reveal that the chief factor is not speed but failure to yield the right of way. Following closely behind another car is the second biggest cause of "injury accidents" in urban areas, third in rural areas. In the area of auto deaths, recent investigations have shown that, next to speed, driving left of centre kills more people than anything else.

Wear seat belts

Certainly the best way to ensure a safer summer is to wear seat belts, either the conventional lap design or, better yet, the improved lap and shoulder type.

Be alert to psychological as well as physical causes of accidents. Impatience with the slowpoke or righteous anger at the roadhog . . . failure to realize the potential seriousness of "little" accidents . . . assuming that an experienced driver "automatically" does the right thing in an emergency . . . these are some of the most common and deadly psychological driving hazards.

Hot, dry conditions and wide open spaces induce drowsiness, and long, flat stretches play tricks on the eyes. Moderate speed, ad-

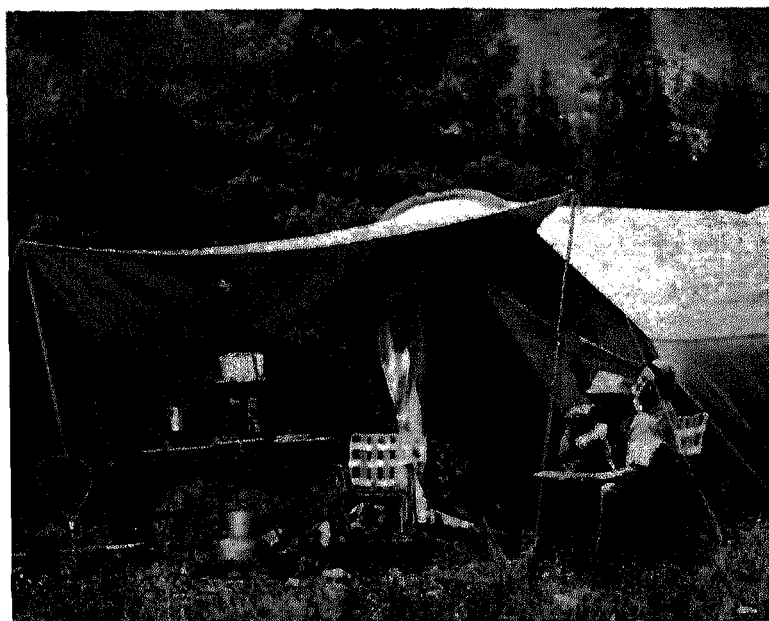
ditional allowances for passing and an occasional refresher break will make the trip safer and more enjoyable.

To prevent an engine from dangerously overheating, keep a close watch on the dashboard warning lights. Make sure, before setting out, that your serviceman adds an effective anti-freeze and summer coolant. Automobile makers, by the way, do not recommend frequent coolant level checks for their newer models, since removing the radiator cap from a hot engine can be dangerous as a result of the immediate release of pressure in the system. Frequently, hot coolant is spewed over the front of the car. "See you later, radiator" becomes the anguished motto of the perilously stalled driver who hopefully goes in search for water.

At night, are approaching drivers crazy if they keep flashing their lights at you though your own headlights are on low? Not if you have so much weight in the trunk that your car's front end is higher than usual. It may be desirable to redistribute some of your luggage in the back or even to the front of the car.

Know your route

Learn the names and numbers of the roads you must take, the location of turn-offs and the mileage between them. If your wife is coming along, make her your co-navigator. She should be as familiar with the roads as you are. Even if she doesn't drive, she should watch out for the proper intersections and for land-



marks that may indicate your approach to them. Uncertain motorists interfere with the smooth flow of traffic by their erratic driving.

In the summer, oil, dirt and traffic exhaust build up during long periods of dry weather, producing "traffic film" on road surface. This film is often so heavy that the first sprinkle of rain makes it treacherous. Slow down until rain washes the film away or until the road dries out entirely.

Mountain driving requires special skills. Most important is keeping the car in "low" on steep downgrades and only using the brakes intermittently. Shift into "low" at the top of the grade to utilize the full braking effect of the car's engine. Otherwise the

automobile's brakes may overheat in short order. Also, check with a knowledgeable serviceman to make sure that the car's cooling system contains the proper concentration of anti-freeze and summer coolant to withstand the stress of high-altitude driving. A 50% solution will raise the boiling point to provide a significant margin of safety.

How much coffee does it take to sober up a man who's had five drinks? Even a gallon won't do it! It's best, when on a trip that requires driving, to avoid liquor completely.

Following these precautions, the summer driver will enhance the safety and enjoyment of himself and his passengers. And, chances are, he won't get stuck in a roadway rut.

Help with your nerves

(Continued from page 12)

being unable to expand her chest to take in a deep breath, her feeling of having a lump in her throat, her giddiness—all these are no more than nervous tension interfering with normal muscular co-ordination. Fear is doing its work.

To put it simply, by keeping herself afraid of her symptoms, afraid of the state she is in, the nervously ill person is keeping an increased flow of adrenalin working to produce the very symptoms that she dislikes so much. Facing and accepting breaks this cycle by decreasing anxiety, decreasing tension and thereby decreasing

the flow of adrenalin. It is as simple as that.

But the nervously ill person must be sure that she understands the difference between truly accepting and just "putting up with it." "Putting up with it" is what the sufferer has been doing for months, perhaps years, and it hasn't got her very far. By true acceptance I mean that if her hands tremble, she should let them tremble. They are still good hands to use. What matters if people notice? Acceptance means being prepared for even this.

(Next week: True acceptance begins more healing.)

Are you buying a car?

Here are some tips on the meaning of warranties

IF you are thinking of trading in your car for a newer model—or buying one without a trade-in—there are many things to be checked. In the case of warranties, the following should be noted:

Automobile Warranties: Some automobile manufacturers offer a warranty of one year or 12,000 miles on all parts. This warranty may be extended on the "power train" to five years from the original selling date or 50,000 miles. The customer must follow a prescribed programme of maintenance, which may be expensive.

If you read the warranty carefully, you may discover you are responsible for replacing brake linings, spark plugs, condenser, for wheel alignments and so on. The warranty remains in effect only if the company decides maintenance requirements have

been complied with to their satisfaction.

Fifty-fifty Warranty: Sometimes offered by used car dealers. It states that dealer and purchaser will share repair costs. The hitch is that usually the repairs must be done by the dealer. If he is unscrupulous, he may hike the costs. Sometimes the repairs could be done less expensively elsewhere.

—Department of Consumer and Corporate Affairs

HOW TRUE!

TRIUMPH is just umph added to try.

There is always free cheese in a mousetrap but you never saw a happy mouse there.

WILD PARTIES and POT

(Continued from page 1)

Taken ill in a swimming pool, he was drowned before he could be taken from the water. I was shattered, I lost all heart, gave up the work against drugs and sought again the company of the "old set." I terminated my job as a storeman, packed my bags and took to the road. My parents were greatly distressed; they thought I had settled down, but once again I was roaming.

One night in Bristol, I was reading. Whether as a result of what I had been reading or by the direct inspiration of God I don't know, but quite involuntarily I fell on my knees and in deep humility began praying to a God in whom I did not consciously believe. I was quite unable to control my actions or my emotions; I just knelt on the floor with great tears streaming down my face. It was like a dream, crying, just crying and yet feeling so light-hearted I could have jumped for joy! I had never known such joy; I was a new man!

I left Bristol the next day, heading south, and within ten days I was in St. Ives. It must have been the memory of Tony that drew me to the Salvation Army open-air meeting. I went to the indoor gathering and the Commanding Officer (Major David Jackson) took a special interest in me and guided me through those early days of my

new life. A couple of months later, in a meeting conducted by Colonel Reginald Bennett, I went to the Mercy Seat to seal the decision I had made in Bristol.

At this time I met Pam. She too was engaged in casual, seasonal work and all too quickly the season ended and I returned to Coventry. I immediately called on the Coventry City Commanding Officer (Major Arthur Richardson) and was delighted to find he was expecting my call and surprised to learn how well

briefed he had been by Major Jackson and was ready and anxious to continue that practical care that had been shown toward me at St. Ives.

New employment and a welcome into his corps was his immediate concern. I was proud to introduce him to Pam and we talked of the future. Pam had little understanding of the Christian way of life and it was a happy Sunday evening when I led her by the hand to the Army Mercy Seat.

Now we are married. The seal was set upon our marriage with the arrival of a baby daughter. As, together with Pam, I stood under the Salvation Army flag and the officer took our baby in his arms for the dedication ceremony, the drink and drugs seemed a thousand years ago and I resolved to keep my life and my home as befitting a true soldier of Jesus Christ in The Salvation Army, which is where I feel I belong.



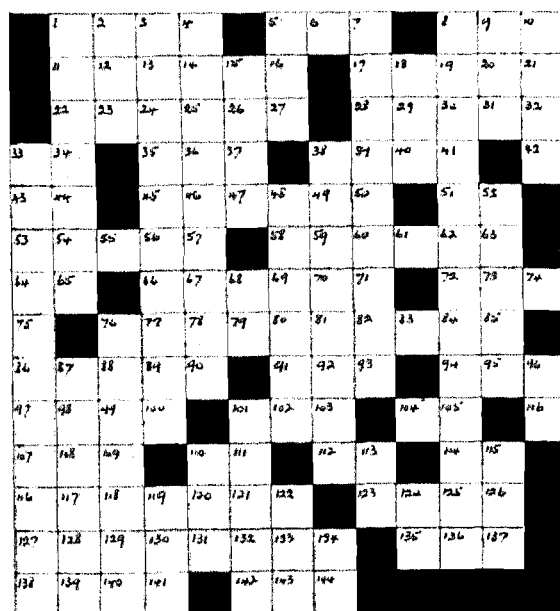
The Duke of Edinburgh spent almost an hour at the Chelsea (England) Rehabilitation Centre for Drug Addicts. He is seen talking with Dr. Peter Chapple, who gives regular assistance at the centre. Also in the picture are Major Betty Care, in charge of the work, and one of the young men using the pottery facilities provided for occupational therapy.

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

The initial letters of the correct answers to the clues form the names of the book and the author quoted.



Solution on Page Fifteen

By
Florie
Williams

1. Bottomless pit 13 130 139 81 20
2. Words of an opera 38 24 131 6 79 103 35 142
3. Aroused 83 1 31 68 54
4. Land of sleep—or assent? 92 107 10
5. With a hat on 101 124 84 77 140 17 63 44 110
6. Excessively 95 118 48 88 3 65
7. Housetop 60 135 39 52 86 30 100 138
8. She probably comes from Wales 122 106 115 9 133 19 97 34
9. Proves 105 40 69 119 58 126 27
10. In place 62 21 109
11. Shifting up and down 55 23 76 43 72 98 70 33
12. Casts 28 36 80 111 104 47
13. Occasionally a surer guide than reasoning 73 117 25 11 123
14. Spiny ant-eater 2 99 29 46 93 108 42
15. Painfully taken in 57 82 143 121 15
16. Obscured by mire 66 32 44 78 7
17. Solemnly renounce 91 64 53 136 87 16 85
18. "The . . . of the World," by Holman Hunt 128 112 71 90 22
19. Sawed-up wood 4 129 50 114 37 116
20. Island off south coast of England 45 120 26 59 5
21. Should 49 102 134 12 89
22. Shaw's superior Barbara 125 8 94 51 137
23. Unbeliever 67 144 18 74 132 96 113
24. Rain-cloud 14 61 75 127 56 141

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Old Orchard, U.S.A., Sat. - Mon., Aug. 16-18; Windsor, Ont., Nurses Graduation, Fri.-Sun., Sept. 5-7

Mrs. Commissioner C. Wiseman

The Lakehead, Home League Rally, Tues., Sept. 9.

Colonel and Mrs. Geoffrey Dalziel

Jackson's Point Camp, Sun., Aug. 10 (a.m.); Jackson's Point Music Camp, Wed., Aug. 27; Winnipeg, Nurses Graduation, Fri.-Sun. (a.m.), Sept. 5-7; Brandon, Sun. (p.m.), Sept. 7

Brigadier and Mrs. Thomas Elwood: Bloor Central, Sun., Aug. 10

Major Joe Craig: Brampton, Sun., Sept. 7
Major and Mrs. W. Rea: Uxbridge, Sun., Sept. 7.

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Etobicoke, Sun., Aug. 24; Danforth, Sun., Aug. 31

Captain William Clarke: Miracle Valley, Sat.-Sun., Aug. 9-10; Fernie, Fri.-Sun., Aug. 22-24; Nelson, Wed.-Fri., Sept. 3-5

OFFICIAL GAZETTE

Territorial Headquarters

Admitted to the Long Service Order: Mrs. Brigadier Hezekiah Pilgrim

Clarence Wiseman

Territorial Commander

Londoners' greeting for the High Council

MORE people than Westminster Central Hall, London, could comfortably seat gave an enthusiastic welcome to members of the 1969 High Council, the General presiding, on Thursday, July 10th. The Chief of the Staff (Commissioner Erik Wickberg) voiced the feeling of Londoners in cordially greeting these Salvationist leaders from so many diverse and distant battlefields. It gave the Chief an opportunity to remind all present that in the Army there is "no colour, racial or national bar—indeed, no bar at all." He then presented the overseas members of the High Council in their continental groupings.

Five speakers brought the congregation word cameos concerning Army activity in Africa, America, Asia, Australasia and Europe. Commissioner Frederick Adam (Rhodesia) spoke of doors wide open in a continent comprising one-fifth of the land area of the world. He referred to needs to be met in many terri-

ories. By contrast, Commissioner Paul Carlson (U.S.A. Central) spoke from a background of affluence yet where, nevertheless, there was a constant urge to "push out the horizons." America's own problems called for a

TORONTO TEMPLE (Albert Street)

Wednesday, Sept. 17th, 8 p.m.

WELCOME TO THE VICTORIOUS SESSION OF CADETS

The Territorial Commander (Commissioner C. D. Wiseman) will preside.

faith-inspired response which the Army there was endeavouring to give.

From Western India, Commissioner Joseph Dahya brought a story of faith undefeated by difficult circumstances. In Australia and New Zealand, affirmed Commissioner Hubert Scotney (Australia Eastern), the Army enjoys the confidence of the people and government and has a continuing "flesh-and-blood stake" in missionary endeavour; and Danish-born leader in his homeland, Commissioner Aage Ronager, spoke of the widely varying conditions in Europe.

General and Mrs. Wilfred Kitching (R) supported the General. The address given by General Coutts on this occasion will be published in next week's issue.

COMMISSIONERS

(Continued from page 7)

ment of the Conference was that the fullest use should be made of the knowledge and ability possessed by our local officers and soldiers for the benefit of the work of the Army—first of all for the corps through the corps council, and subsequently on divisional and territorial levels as advisory groups are set up.

A summary of sundry matters having to do with the well-being of officers was introduced by Commissioner William F. Palstra (International Secretary for Europe), and again the members present gave in-depth consideration as to the way in which the potentialities of individual officers could be both fully utilized and adequately recognized.

On the final morning, after discussion of the place of women in Salvation Army service, the U.S.A. National Commander expressed in his own inimitable way the thanks of the Conference to the General for his five years and ten month's leadership.

The Conference reaffirmed its faith in the ongoing work of the Army and members expressed their determination to plan for the fullest use of existing resources—particularly those possessed by our local officers and soldiers, both young and old. And on this note of determined optimism the final session concluded with the General giving thanks to God for His grace in the past and committing the Army to His guidance for the future.

SIDNEY WILLIAMS, Colonel, Editor-in-Chief, I.H.Q.

SOLUTION TO HIDDEN MESSAGE

"We'll try and change these things through the love and wisdom of Jesus Christ, by making them understand truth and justice, but we won't do it by running home blubbing our eyes out"—Alan Burgess ("The Small Woman").

1. Abyss; 2. Libretto; 3. Awake; 4. Nod; 5. Bonnetted; 6. Unduly; 7. Rooftree; 8. Gwyneth; 9. Evances; 10. Set; 11. Shunting; 12. Throw; 13. Hunch; 14. Echidna; 15. Stung; 16. Muddy; 17. Abjured; 18. Light; 19. Lumber; 20. Whig; 21. Ought; 22. Major; 23. Atheist; 24. Nimbus.

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

ATKINSON, Thomas Henry. Born Nov. 21, 1903, in Gillingham, Kent, England. Last known to live on Kingston Rd., Toronto, Ont. Parents were Thomas and Maria Atkinson (née: Perrin), both deceased. A niece, Peggie Knights, of England, seeks him. She and her mother are visiting in Canada. 69-100

CASE, Charles Edward. Born March 10, 1943, at Wells-next-Sea, Norfolk, England. Was a student actuary with Norwich Life Insurance, Toronto, Ont. Last known to live at Gem, Alta. Last heard from in latter, 1965. Mother is most anxious and inquires. 67-28

CLARK, Michael Vincent Gregory (Mike). Born Sept. 10, 1952, in Toronto, Ont. Height 5'3". Weight 140 lbs. Worked part time in a riding stable in Maple, Ont. Last heard from March 27, 1969. Friendly by nature. His parents, Melville and Jean Clark, are most anxious to locate him. 69-292

GENSEN, Mrs. Sarah Elizabeth Ann. Born June 20, 1948, in Meadow Lake, Sask. Could be known as Mrs. Ben RASMUSSEN. Is a nurse's aid. 5'11" tall. Weight is 110 lbs. Of slight build; brown eyes; brown hair; dark complexion. Left Prince George, B.C., in 1968 and has her youngest child with her. She left two other sons with her mother who is very desirous of finding her. 68-540

KEETON, Mrs. Marlene (née: Quibell). Born Jan. 13, 1934, at Mansfield, Notts., England. Divorced. Last known to live in Montreal, Que. Her parents would have more ease of mind if they knew of her well-being and whereabouts. 68-274

KERN, Karl. Born in Zurich, Switzerland, on June 9, 1902. Married. Protestant. Last known address was Newton, B.C. Formerly lived in Montreal, Que., with a Mr. J. Muller. Parents: Heinrich (Henry) and Delchman Kern. His brother, Walter Kern, is the inquirer. 68-588

KNIGHTS, Peggie and her mother. These are the seekers of ATKINSON in this column. Believed to have gone to Moose Jaw, Sask. Please provide our office with your addresses while in Canada in case Mr. Atkinson is located. 69-100

MACDONALD, Allen James Edward (Jim). Born Dec. 19, 1946, at Toronto, Ont. Last known to work for Trans Canada Freezers, Edmonton, Alta. Last known address was Falconbridge, Ont. Parents: James Waldo and Mary Ellen MacDonald. Marital status unknown. Last heard from in latter 1968. His mother is anxious. 69-200

PILKEY, William. Thirty years has passed since last contact. He was, then in the Melfort and Tisdale, Sask., area. Born Feb. 5, 1906, in Sask. Married. Was a trucker. Has a thumb missing

on his right hand, the result of a saw mill accident. Parents: John and Emma Pilkey (née: Cook). His sister, Mrs. Esther Lippie, the only remaining member of the family, seeks him. 69-314

POULSEN, Bjarne. Born Aug. 4, 1935, in Copenhagen, Denmark. He left this country in 1962. In 1963, he lived at 349 Chatham St., Windsor, Ont. His mother has passed away and has left him an inheritance. Does anyone know his whereabouts? 68-314

THOMPSON, Frederick Herbert. Born Jan. 8, 1911, in Birmingham, England. Was a draughtsman and a poster writer. Was married to a Dorothy May Gardner (widow), (née Woodhouse). Worked for Aero Detroit (Canada) Ltd., Toronto, Ont. Had lived in Brampton, Ont. His sister, Mrs. Henrietta Dora Banks, is anxious to hear from him and to know of his well-being. 67-3

Good Books for summer reading

THE FOUNDER SPEAKS AGAIN (Wm. Booth)	\$1.50	HAPPY WARRIOR (Pamela Search)	\$3.50
WITH COLOURS WAVING (Wm. Burrows)	1.40	THE FAITH WE DECLARE (Harry Dean)	3.50
INDIAN PILGRIM (Rosalia Wheaton)	1.30	WE BELIEVE (Affirmation of Cardinal Doctrines)	.50
IN AN INDIAN GARDEN (Solveig Smith)	1.10	THE FAITH OF A SALVATIONIST (A. J. Gillard)	.25
THE MERCY SEAT (Wm. Burrows)	.25	HEART TALKS ON HOLINESS (S.L. Brengle) hard cover	.90
THE SALVATIONIST AT PRAYER (Fred Brown)	.40	paper cover	.50
THE SALVATIONIST AT WORK (Fred Brown)	.70	HELPS TO HOLINESS (S.L. Brengle) hard cover	.75
THE SALVATIONIST AND HIS LEISURE (Fredk. Coutts)	.25	paper cover	.55
WHAT HATH GOD WROUGHT? (Arnold Brown)	1.50	WHEN THE HOLY GHOST IS COME (S.L. Brengle)	
TRIUMPH OF FAITH (Arch. R. Wiggins)	1.00	hard cover	1.45

THE SALVATION ARMY TRADE DEPARTMENT

259 Victoria Street, Toronto 205, Ontario

The man with two lives

by Cyril J. Barnes

Chapter 4

Correspondence School

MILANS did turn up the next morning at the Jew's printing shop and was employed for ten dollars a week. Milans stayed with him for some weeks, until he renewed his connection with Brieger, remaining for many years.

A few weeks after he had received God's pardon he wrote a letter. It was the first of its kind for thirty-years—to his mother, aged ninety-two. It was Christmas Eve. He told his sad story: then of the wonderful change. He begged for forgiveness.

When Christmas Day dawned the Milans family was gathered for celebration, four generations, all happy to have Mother Milans with them still. Thanking them for their kindness, suddenly the old lady said, with a sigh and a big tear, "Thank God, you are all here still, every one of you—except him. He hasn't come yet."

Just then the door-bell rang, and a letter was handed in. It was Henry's message, telling of the miracle. There was much weeping and rejoicing, and in that moment of answered prayer the mother cried out "I knew God would do it before I went Home. Now write to him at once and tell him how glad mother is, and ask him to come right home. I want him."

Henry lost no time in answering the summons, although he trembled at the thought of the reunion. But his mother recognized him!

"My precious boy has come to me," she cried.

"My boy, my baby! Come to me at last. Oh but God is good, isn't He?" she whispered as she stroked the hair and patted the face of this giant of a man.

In The Salvation Army, Milans was given the duty of looking after those who knelt at the Penitent-form, and in the light of his experiences he was able to help in a very practical way. One of his early "star" days was when he was chosen as a speaker on the first anniversary of his conversion at the second Annual Boozers' Convention.

Where was the Unusual Woman? Would she forgive him and believe his story? He needed her, but he would have to win her love afresh. So he sent her a card at Christmas and, some days later, received a card in reply—a picture of a dove and an olive branch. Then a letter—but only a rather stiff reply. Yet he continued writing, and the

letters he received grew warmer and more intimate.

An invitation to take a meal with him was refused, but after a few months a rendezvous was arranged. Milans donned his best clothes, chose the finest button-hole obtainable and looked like a business magnate on vacation. He posted himself at the New York end of Brooklyn Bridge.

The Unusual Woman arrived. She hunted among the thousands for her man. Then Milans stood in front of her. She was more than surprised—but delighted.

Those meetings became regular, and one day his heart bounded for joy as she asked: "Don't you think it's time we went to housekeeping again? I am lonely for my own home and my husband."

House-hunting, furniture choosing, nest-building—were all successful and Mr. and Mrs. Milans were together again!

But the years of sorrow had taken Mrs. Milans' strength. For

twelve years, until she died, Milans gave her all the attention possible. He spared no money, counted no effort too dear and tried to make up for the heart-aches he had caused.

Milans' great mission in life, after his conversion, was stated in his own words: "I was once a helpless drunkard, but Jesus saved me—saved me to help others find Him, too. They are my sheep; it is my task to return them to His fold." He helped a number of his old boozing companions to find the Power which helped him.

"Every drunkard I have ever known," he declared, "whose cure of the habit has been complete, found his deliverance at the Mercy Seat of Christ."

In Milans' office stood a filing-cabinet filled with correspondence. The controller of this unique type of Christian work supported the complete cost. It began when Milans was appointed to help people who knelt at the Penitent-form. He took their name and address, and sent them all a personal letter. Later, when he spoke in meetings, he invited listeners who had friends in trouble to provide him with particulars and another story began to grow in the cabinet.

Leading physicians; the Mas-

sachusetts mechanic who, as a drunkard, almost suffocated in hog-wallow; parties sunk in drink and matrimonial unhappiness all have been led to God's forgiveness and power through Milans' "correspondence school."

A broken-hearted sister appealed for help in a sad set of circumstances. Much hard work and a long correspondence followed but exceedingly wonderful was the result. The problem was solved and, strangest of all, the inquirer became the second Mrs. Milans.

In recognition of his service, which would "have specially commended itself to the Army's Founder," in 1942 Henry F. Milans was admitted to the Order of the Founder, the Salvation Army Order of Merit, by General George Carpenter.

As late as 1944, Milans found himself deeply engrossed in the work of The Salvation Army's Detroit Bowery Corps. He lived on "Skid Row," mingled with the outcasts by day, ate where they ate, pleaded with three hundred or more of them every night.

"Pretty well spent by eleven o'clock at night, I went to my room" he said "from the windows of which I had a good view of The Devil's Highway. At those windows I watched and prayed and wept."

One day a doctor was called in. She noticed the little red Salvation Army badge which Milans wore on his "den coat."

"God has been good to you. You must be very precious in His sight, though you didn't treat Him very decently for many years" was the medical visitor's opinion.

"But, my good doctor" triumphantly interrupted the advancing octogenarian, "He has forgotten all about that."

"The Man with Two Lives" this story is called, but according to Milans' own suggestion a man lives on a further life in those whom he has led to Christ and who continue his work in leading others to the same great Source of power.

The End



When Mrs. Milans saw her husband again, she was surprised and delighted.

THE STORY SO FAR

It was an uncontrollable craving for liquor which led Henry F. Milans on the downward path from editor of one of New York's daily newspapers to the gutters of that same city.

His wife, whom he called "the Unusual Woman," had left him. Various business ventures failed because of his drinking and he had been pronounced "incurable" by doctors.

A young Salvationist found him asleep in the gutter and invited him to attend the meetings of the Boozers' Convention. Milans went and one night made his way to the Mercy Seat where he sought God's forgiveness. The craving for alcohol left him. He started to live again.

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